A. T. Parker
High and Ashland East Side
Sep06

BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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CHARLES C. MOORE.
Founder of the Blue Grass Blade.
Died February 7th, 1906.

JAMES E. HUGHES - Editor and Publisher

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EDITORIAL

The downright fool doesn't know it.

* * * *

No man can be really happy unless he really thinks he is.

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It is an impossibility to put the same shoe on every foot.

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While some human hearts wither before they bloom it is better not to waste any fresh tears over old griefs.

* * * *

Men must learn to govern their appetites and not allow their appetites to govern them and then the passions will become their servants and not their masters.

* * * *

When the modern Christian begins to love his neighbor as himself we may expect to hear that even Mephistopheles has begun to warble, "Nearer my God to Thee."

* * * *

The moment a man, born of woman, hits the globe he starts on a jog trot for the grave. Under our present Christian system he has little to hope for. His only visible reward for long days of labor and nights of pain is an epitaph he cannot read and a tombstone he does not want.

* * * *

One by one the foolish barriers that have circumscribed the usefulness of woman have fallen and she is now pressing eagerly forward into widening fields. If she has so far failed to prove herself man's intellectual peer she has ceased to be a pensioner upon his bounty. The world grows more liberal as it begets wisdom. With a broader independence is coming grander ideals, loftier aims and a nobler womanhood.

* * * *

For more than half a million years man has been toiling onwards and upwards, impelled by that mysterious law which causes the pine to spring towards the sun. Sometimes the advance is by leaps and bounds as when some giant intellect brushes aside the obstructions at which lesser men toil in vain. Sometimes the Car of Progress stands still for a century or more, or else rolls slowly backward into brutishness, there being none of sufficient strength to advance the standards further up the rugged mountain sides of life. Thus, always in ebb and flow, gaining and losing only to regain, nations and peoples rise and fall but to serve as stepping stones whereon mount a nobler race and a greatly, grander people. If there be any divine purpose in this, in telligence has failed to comprehend it.

* * * *

RELIGIOUS LIBERTY MUST PRECEDE ECONOMIC FREEDOM.

Our readers will recall that in announcing our editorial management of the Blade it was emphatically stated that it would be made a free lance for the intelligent discussion of all subjects pertaining to the happiness, welfare and development of mankind. This policy we propose to rigidly and strictly maintain, with partiality towards none. Every movement that is a missionary movement contains some good. All aim at reformation. Mere change is not reformation, in the strictest sense, for true reform not only implies change, but improvement with the change. It must be taken for granted that change does not always carry with it improvement for change might be made backwards instead of forwards.

During the course of our advocacy of the cause of Freethought we have frequently been asked the question if it would not be more advantageous and could we not accomplish more good by striving to effect an economic reform, i. e., improvement in the economic conditions of society, instead of continually working along the lines of Freedom of Thought as it is applicable to religious environments alone? There is a great deal of force in such a question and it is worthy of serious consideration. A large number of our subscribers entertain similar notions but the question involves more than can be seen upon the surface.

To show how strongly this idea has imbedded itself in the minds of some advanced thinkers we publish the following communication in this column rather than relegate it to the "Letter Box" for the reason that we deem it worthy of some discussion. The communication reads in part:

"The Blade contains many good articles. I wish the Blade's managers could grasp the fact that economic conditions mould the ethics of the religion of all nations; the church and the army being the bulwark of the ruling class. If the ruling class, in our country would establish the custom of feasting on broiled child at the 'Lord's Supper' the church would not dare oppose it, but prove by the Bible that it was a righteous thing, of divine origin, and more humane than to kill the children off slowly by machinery in the factories. See Gen. xxii 2.

"We Socialists understand that the church is simply an army-annex dispensing thought instead of bullets for the rulers, and because we know that to be the case as all history shows, the church opposes us. The real remedy is political rather than religious for existing evils; yet it is our duty to civilize the church members.

"Fraternally yours,
"A. D. MARBLE."

It is a well known fact that an object of vision will assume as many different aspects as there are standpoints from which it can be viewed. Take one hundred different persons and allow them to view the same object, each from a different standpoint, and each will naturally deliver himself of a different opinion concerning it, depending altogether upon the viewpoint of the invidual. So it is in the realm of thought. Science, philosophy, music, art, poetry, even history, and above all such subjects as economic and political reform become applicable to the same rule. Realizing the force of this principle all rationalists and Freethinkers agreeing upon the necessity of such reforms differ as to the method by which those reforms are to be accomplished.

In the dim and distant centuries it might have been true, and undoubtedly was, that "economic conditions mold the ethics of the religion of all nations" but if we are able to read history aright it was not long before the priest began to mold the economic conditions for the purpose of retaining an unholy and damning authority over the people. The doctrine of humble submission to authority taught by an assumed divine sanction has done more to curse mankind than many others that are habitually taught by the creeds. The payment of tribute in the shape of money offerings to those in political authority encouraged by those in religious authority has led to an infamous system of taxation against which the people are well nigh powerless and against which they will remain powerless until the shackles of religious as well as political tyranny are broken. It was from the priest that the king obtained the notion of his assumed divine right to rule over his fellow men and with the aid of the priest the king will insist that the doctrine is true and sustained by supposed divine authority. By keeping the people in religious subjection, the rulers of the world, tyrants, if you please, are able to keep them in political subjection. The history of the world shows that in all revolutionary movements religious freedom preceded political freedom and that the overthrow of the priest came before the overthrow of the king.

Before the revolutionary fathers of this republic could bring their minds to that condition when they would grasp the sword and wield it in behalf of political freedom the power of the priest had been partially broken, and its breaking came through the forceful advocacy of the cause of religious freedom made by Thomas Paine, Thomas Jefferson, Benjamin Franklin, and others of that period associated with them. In France similar conditions existed. Mirabeau, Voltaire, Danton, and even Paine again, first broke the chains of religious tyranny and Le Grand Monarque soon, thereafter, was led to the scaffold. Political freedom will be but a dream so long as the priest can retain his power over the minds of men and women. It is for this reason that the Blade prefers to strike at priestcraft for with its power destroyed kingcraft will immediately perish.

No better illustration of this simple truth is to be found than in that portion of the letter quoted above wherein it says: "If the ruling class in our country would establish the custom of feasting on broiled child at the 'Lord's Supper' the church would not dare oppose it but prove by the Bible that it was a righteous thing." Here is the essence of the discussion in a nutshell. They would "prove by the Bible that it was a righteous thing." This places the Bible in almost absolute authority in matters political as well as religious. Just so long as the priest is able to "prove by the Bible" that any political or religious system, however tyrannical, is a "righteous thing" then have we an important work to do to destroy the influence of that Bible over the minds of the people.

True, indeed, no man can be a patriot on an empty stomach. With an aching void in the region of his waistband he is merely a savage animal—a dangerous beast. Put a square meal inside of him and a clean shirt on the outside and he is a fit subject for political saving grace. The concentration of wealth in the hands of a few and the impoverishment of the common people until it has meant either the "bread of charity" or the "blood of the revolution" has been heraldic of moral de[illegible] are we driven? Can man win and retain political freedom while religious superstition runs riot in the blood? We think not. Hence we believe that the remedy is religious first and that political change will follow:

Clear, ringing, and to the point are the lines of Pope when he said:

"Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge and lust;
Such as the souls of cowards might conceive,
And formed like tyrants, tyrants would believe.
Zeal then, not charity, became the guide;
And hell was built on spite, and heaven on pride."

* * * *

THE STRENGTH OF ORGANIZATION.

The success of the present church element in engrafting upon our body politic sundry laws designed to crush out infidelity by brute force is an evidence of the strength that lies in concentration. The church is a well organized minority, a closely knit body, wherein each member makes the concern of the organization his own. On the other hand the Freethinkers of America are a widely scattered people with no cohesive force and their propaganda is left almost altogether to individual effort. It is indeed a truth that the church party has become a political party which would, if it could, limit a man's reading to the blatherskite, vaudeville sermons of Sam Jones and Fox's book of martyrs. In this compact body the political tenets of the church militant is holier even than the ten commandments, presumably traced by the finger of Almighty God. This unholy propaganda is becoming a crime against the republic. It is a poisoned dirk driven deep into the vitals of our constitutional freedom. It is a foul blasphemy against Liberty, Equality and Fraternity, the terrestial trinity of our fathers.

* * * *

ANSWERING A CRITIC.

Elsewhere in this issue we publish an article from T. S. Givan who dissents from our views that death is the end of individual existence.

It is the priceless heritage of every man, woman or child to differ with any views uttered by the Blade or any of its writers and to give expression of such dissension wherever posible. The Blade will open its columns to any honest and sincere criticism as well as to the advocacy of any cause having for its purpose the ennobling and uplifting of mankind. Our chief desire is to make the Blade a people's forum where a lance may be broken in an intellectual tourney.

Mr. Givan dissents from our expressed opinion that death is the end of individual existence but in making the quotation from the Blade he has simply selected such portions that would suit his purpose for argument without quoting the full context. This is not a fair method of discussion but we will take Mr. Givan's view of it for the sake of the argument. Like a fresh washed Campbellite we are always willing to 'spute for the cause we advocate and love. Questioning our position Mr. Givan says:

"Rather should we observe that 'results' and 'struggles' are the effects of existing life; that souls are entities from all eternity, and are the 'things' entitatively ,as countless units or individualities of being, without which there is no cognizance of other things, and, as 'you cannot remove one fact from the universe,' the factor of individual life continues."

True indeed, results and struggles are the effects of existing life, but this admitted, the further fact that life, itself, is simply the result of a particular combination of material forces, remains absolutely untouched. It is also true that without life there is "no cognizance of other things" and as I had no cognizance of other things before my individual life began I have no hope or expectation that I shall experience any such "cognizance of other things" when I am dead. The personal pronoun is used here for the reason that I am unable to speak for others. Although life is but a result that result may be made an element in a combination of forces that produce other results which in the aggregate make up what we term existence.

It is further argued that "our infancy is not a mere bundle of atoms, in human form, with a blank scroll for a mind, upon which others may write what our first thoughts shall be." This statement is not borne out by demonstrated fact. Every person of intelligence knows that when a child is first thrust into the world its only sensations are hunger and repletion, cold and warmth. Months and sometimes years of patient labor is required to bring the mind of the child to that stage wherein it can remember likenesses and unlikenesses, and further years of patient labor are required to teach the child to think and later to find expression for its thoughts through figures of speech. The child's "first thoughts" are such as association and environment have produced, conjointly, to improve only as his sensations increase in number. He may now begin to build his intellectual edifice as high as circumstances will permit, but he can never widen the foundation and this is the limitation placed against him by the law of his being.

Were the doctrine of reincarnation a truth and the individual life and consciousness eternal, subject only to change, in forms of existence, then that consciousness must be eternal. Take your consciousness now for some glimmering light you experienced before you came on earth, and finding it not, what right have you to assert that this consciousness will continue after death?

* * * *

CHRISTIAN CARRION BEFOUL THE GRAVE OF EDITOR MOORE!

It's the same old street car,
And the same old mule;
The same old driver
On the same old stool.

There has not been a Freethinker of any prominence for the past century, or more, who, passing into the cold and silent grave, but the priestly carrion crows, the gospel sharks of the truly Christian faith, have started rumors and reports that some sort of recantation took place on the dying bed and that in the last few moments of flickering life, the dying man, or woman, called on the name of God. The readers of the BLADE have, doubtless, learned by this time, that in the death of our late beloved editor Charles Chilton Moore, no exception was made to this Christian rule.

It is probably true that some Freethinkers recant, and it is probably true that many Freethinkers will recant in the future. The attitude of the mind is largely dependent upon conditions, but if every Freethinker in America should recant at the hour of death, it is no proof of the existence of any God above, or even as to the truth of Christian tenets. As a matter of fact Christians are recanting every day. Every Freethinker is a recanted Christian, some to greater, others to lesser degree, according to social and domestic conditions and the intensity of their previously formed beliefs. Every such change is a recantation and while the acceptance of the principles of Freethought by some previously prominent Christian believer would not be accepted as convincing proof of the everlasting truths those principles contain, no more can the supposed recantation of Freethinkers be interpreted as proofs of Christianity or of the doctrines it is promulgating.

Suppose all Freethinkers recanted on their death bed. What would it prove? Simply this. It would prove that while the Freethinker was in full possession and control of all his reasoning faculties, while the perception was bright and conception clear and strong, religion, so-called, could exercise nor exert no influence upon his mind. But when the ravages of lingering sickness, the wear and tear of disease, lengthened suffering and pain, all combined, had weakened the brain and impaired the intellect, and surrounded, probably, by Christian relatives or friends, who urge some recognition of Christ, however slight, some weak response is made in earnest, perhaps, and perhaps in

(Continued on page four).

THE TWIN CURSES OF THE AMERICAN REPUBLIC

MASTERLY EXPOSITION OF OUR POLITICAL DISEASE BY DR. T. J. BOWLES. MONEY POWER GIVEN A MERCILESS SCARING AND ITS INTRIGUES UPON THE GOVERNMENT EXPOSED.

"The money power during the last thirty years of its infamous existence has cost this republic in tears and sorrows and money a far greater sum than the slave power during the whole seventy-five years of its leprous existence."

"For seventy-five years this great republic was dominated and controlled by a heartless oligarchy called the slave power, and for the last thirty years it has been domninated and controlled by a heartless oligarchy called the money power.

"For seventy-five years the slave power inspired all the statutes, and for the last thirty years the money power has made all the laws. For seventy-five years the slave power filled both houses of Congress with its tools and agents, and for the last thirty years the money power has coerced and purchased enough of both houses of Congress to carry forward its infamous schemes of robbery and spoliation.

"For seventy-five years the slave power sent its ambassadors to represent us at all the courts of the civilized world, and for the last thirty years the money power has done the same thing, and has assisted all the kings and tyrants of the earth to perpetuate the slavery of their subjects.

"For seventy-five years the slave power practically owned the public press, and for the last thirty years the money power has subsidized it, to push forward their schemes of infamy. For seventy-five years the slave power compelled the occupants of nearly every pulpit to uphold the divinity of slavery, and for the last thirty years the money power has made these ambassadors of God uphold the divinity of gold and sustain their vile and devilish schemes to enslave the common people in this republic.

'For seventy-five years the slave power filled the presidential chair [illegible] crime of human slavery, and for the last thirty years the money power has filled this highest executive office with sycophants and apologists for their awful crimes against American citizens.

"For seventy-five years the slave power made sleuth hounds of every American citizen to aid in its hellish work, and the money power in 1896 made spies and detectives of all its pliant tools to hunt down and persecute every honest man in this great nation.

"For seventy-five years the slave power suppressed the freedom of speech, the most sacred of all human rights, and for the last thirty years the money power has closed every avenue to prevent the people from learning the unfathomable depths of their devilish schemes and infinite infamy.

"For seventy-five years the slave power incited mobs, applied the torch, and with fiendish vengeance persecuted unto death the good and the great who raised their voice in sympathy for the suffering and sorrowing black man, who had been robbed and whipped for 200 years and for the last thirty years the money power with ghoulish glee has watched 80,000,000 toiling men and women hopelessly helpless in the toils of its hellish greed.

"For seventy-five years the slave power created all the courts and forced them to decide that it was right to traffic in human flesh, and for he last thirty years the money power his clothed with ermine a set of men called judges who have gloried in cheerful obedience to the demands of their heartless master, and some of their decisions have been as monstrous as the court that condemned Socrates to take the fatal draught of hemlock; some of their decisions have been as infamous as the court which condemned Jesus Christ to walk barefoot over the stony streets of Jerusalem while bending beneath the burden of the cross for no other offense but denouncing the wickedness of hypocrites and Pharisees; some of their decisions have been as heartless as the court which condemned fair Virginia as a slave, one of the darkest pages in Roman history; some of their decisions have been as shocking to the moral sense of mankind as the court which compelled Galileo to solemnly deny the great truth which he had discovered that the earth revolves around the sun; some of their decisions have been as savage as the court which lighted the fires of persecution which glowed at Oxford and Smithfield over the cinders of Latimer, Ridley and John Rogers; some of their decisions are as devilisn as the courts which hung witches in Massachusetts more than a hundred years ago.

"The cruelly and the ecrimes of the slave power for seventy-five years finds a perfect parallel in the heartlessness and malice of the money power during the last thirty years.

"The slave power finally concluded to wreck and rend our great republic, and after four years of awful fratricidal war the slimy monster was exterminated with fire and sword at the fearful cost of billions of treasure and the precious blood of one million men.

"The money power during the last thirty years of its infamous existence has cost this republic (built by Paine, Jefferson, Franklin and Washington) in tears and sorrows and money a far greater sum than the slave power during the whole seventy-five years of its leprous existence, and when we think of the suffering and death, the poverty and crime, the cruelty and malice, the suicide and the cries of orphans, directly caused by this infamous monster, it is difficult to understand how any human being can throw the weight of his influence to perpetuate the rule of the Republican and Democratic parties.

"At the altar of the money power may be found on their knees all the kings and tyrants of Europe; at the altar of this god may be found on their knees the Belmonts and the Morgans, the Dave Hills, Tom Platts and Depews, the Clevelands, the Hydes, the McCalls, the Alexanders and McCurdys, and every member of every trust and every syndicate in the United States.

"This foul monster called the money power, made up as it is by the leaders of the two old parties, is the joint product of all the wickedness in the world; it had its origin in bandit chieftains and in the malevolent brain of misanthropic kings and tyrants, and it grows luxuriantly in desert hearts where serpents hiss and creep and crawl, and it lives and flourishes by robbery, hypocrisy and fraud, and all its joys spring from the wicked and ruined homes of honest [illegible]

"To [illegible] Jefferson and Paine, which cost the lives of 70,000 patriots, the slave power had to be destroyed by fire and sword, and if our children are to be saved from slavery far worse than was ever endured by the black man, the money power must be destroyed root and branch and buried out of sight forever.

"Besides this problem all other problems sink into insignificance; army bills and tariff bills, interoceanic canals and finance, internal improvements and the race problem, public ownership of public utilities and other questions can never profitably occupy the public mind until the money power is buried in the vast cemetery of the past, and the people rescued from the robbery and spoliation and plunder of this soulless Frankenstein, which now has its iron heel upon the goddess of liberty and is in complete possession of the government.

"This devilish money power that is now controlling every department of the government with despotic sway was created by the people and can be destroyed by the people, provided every loyal man will forget that he is a Republican, Democrat, Prohibitionist, Socialist or Single Taxer and remember only that he is a patriot, and give his support only to men who love the republic and revere the memory of Jefferson and Lincoln and the patriots and heroes who have died for liberty.

"The men who now direct and control the machinery of both the old political parties are pliant tools of the money power, and it would be idiotic and absurd for any citizen to expect to destroy this hydra headed monster by supporting with his ballot any man who was acceptable to these Judas Iscariots.

"There is an infinite distance between Abraham Lincoln and Theodore Roosevelt, and the Republican party as now constituted can never be transformed, because the germs of patriotism in the hearts of its leaders have long since been crushed out, not only by plundering millions of people at home, but by exploiting and enslaving innocent and unoffending people miles from home. There can be no hope for the reformation of the Republican party, because for thirty years its leaders have descended to immeasureable depths of infamy, and it would be infinite folly for any intelligent American citizen to cast his ballot for any one of the Benedict Arnolds who control this political party.

"There is also an infinite distance from Jefferson and Jackson to Grover Cleveland and David B. Hill, both of whom are Don Quixotes for the money power, ever ready to do all its infamous and dirty work and to perform all its devilish and humiliating offices.

"Both of these hypocritical scoundrels are so devoted to their master that they always take an active part in nominating both the Republican and Democratic candidates for president, in order to insure the money power against any possible harm. An Amreican citizen who votes for any man for president that is acceptable to these twin monsters should be sent to an asylum for the feeble minded.

"The only hope now left to destroy the money power and re-anchor the republic to the Declaration of Independence is to drive the Benedict Arnolds and Judas Iscariots out of the Democratic party into the Republican party, where they properly belong, and arouse and awaken the honest men of all parties and align them if possible under the leadership of some illustrious patriot, who worships at the shrine of Jefferson and Lincoln.

"If this cannot be done, the same tragic fate awaits the money power that overtook the slave power in 1860 and '64. The writer is of the opinion that a Lincoln or a Jefferson will in the near future lead an irresistible army of patriots to the ballot box, and with whips and thongs of righteous indignation drive from the temple of liberty the vampires that have for thirty years lived upon the blood of the toiling millions.

"If the money power which now controls the pulpit, the press, the universities, the courts, the president and the congress of the United States can be overhrown, liberty during the twentieth century will make the circuit of this world, and the whole human family will reach the highest plane of happiness ever before achieved since man first set his foot upon this beautiful earth.

"T. J. BOWLES, M. D.

"Muncie, Ind."

WHEN ROME RULES AMERICA

DR. WILSON POURS IN A BROADSIDE UPON THE BOASTS OF CATHOLICISM. NOT A FACT LEFT TO STAND UPON.

[P]roud Boasts of Roman Catholics.

The Catholic World, of New York, says: "The Catholic church numbers one-third of the population and if its membership shall increase for the next thirty years as it has in the thirty years past, Rome will have a majority and possess this country and keep it. There is 'ere long to be a State religion in this country and that religion is to be Roman Catholic. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country."

In reply to McGee, editor Freeman's Journal the bishops and priests said, "We are determined, like you, to take possession of the United States and run them." Le us then muliply our vote; let us call our poor but faithful Irish Catholics from every corner of the world and gather them into the very hearts of those proud citadels which the Yankees are so rapidly building up."—Christian Advocate.

I clip the above from that lively little Anti-Catholic paper, "The People's Press," Chicago—50 cents a year, and worth a good deal more than that.

Of all the bombastic bumptiousness let loose in print, there is none to exceed that of the editors of the Catholic press. Here is he Catholic World claiming one third of the population and prophesies that in thirty years, the Caholic church will have the majority; and it will take the country and keep it. I will tell you why. It is the very nature of this overbearing brute to make itself offensive, even to its own people, because they cannot stand is abuses and tyrannies. How then, in this age, when it is less capable of concealing its designs—how can it even hope to take this country and keep it?

The facts are that the Catholic church has only 12,600,000 by its own published statistics, and this list is greatly padded. It not only includes infants, but many dead people, and hosts, who have grown indifferent, and long ceased to attend church. But for immigration, the drop in the Catholic population would be startling.

I used to have some fears of the Catholic church getting this country, but no longer entertain the same. It will prove a power in all municipalities where it has a majority it is true, but outside of a few great cities, it will never get to show its hand.

I don't know but what it would be a good thing for Catholicism to get the upperhand in some of our cities, for it will soon show itself—in fact it can't help but show itself, and a lot of sleepy people will have to feel its foot upon their necks, before they will wake up. The sooner it makes the attempt to take the country and run it, the better for American liberty, and the worse for it, for it will then be everlastingly and eternally put out of business.

There is going to be a religious clash eventually and Freethinkers welcome it, as such epoch will make the beginning of the reign of Freethought. All religious strife has ended with disgust for religion, and advancement of liberty of thought and speech, so Freethinkers need have no fears. If the bigots must fight, let 'em fight.

The editor of the Freeman's Journal says: "Let us call our **poor** but **faithful** Irish Catholics from every corner of the world, and gather them into the very heart of those proud citadels which the Yankees are so rapidly building up."

This is as amusing as a story I heard the other day. A stranger in Cincinnati asked an Irishman the population of the city.

"Well, there's just 65,000," said the "poor but faithful Irishman."

"Is that all?" said the gentleman, "Why, from the appearance of your city, I would think there ought to be four or five hundred thousand."

"Well," said Pat, "ef ye count all the damned Dutch, I suppose ther is that many."

Not all the Irish, but the raw Catholic Irish, are disposed to think that there's no body else but Irish.

Well, when "the poor and faithful Irish from all parts of the world" are are called here to take this country, they will find not only a lot of "damned Dutch," but a damned surprisingly lot of other people besides.

The other day I called professionally on a Catholic family, to whom I had given a half tone picture of myself. As I entered, the wife was placing my picture in a frame that had held a picture of Pope Leo, of Blessed Memory.

"What's this? What's this?" said I, "taking the Pope's picture out of that frame, and putting mine in are you, I don't believe you are a very good Catholic."

"Well," she replied, "I wanted your picture in a frame, and just concluded that his had been there long enough."

When the women gets to acting up like this, it will be some time before the Holy Fathers will be running this country. W.

I WOULDN'T BE CROSS.

(By Mrs. M. E. Sangster.)

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly and never be cross.

I Wouldn't be cross, dear, with people at home
They love you so fondly; whatever may come,
You may count on the kinsfolk around you to stand,
O. loyally true, in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross dear, I wouldn't be cross.

I wouldn't be cross with a stranger. Ah no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear cut the flint stone and plant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent; I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.

TAKES A DIFFERENT VIEW.

Jas. E. Hughes in the "Blue Grass Blade," of Sunday, March 4, 1906, its editor asks:

"Does death end all? Why should death be regarded as aught but the end of individual existence? Let it be observed that life is not an entity. Life is not a thing. It is simply a result. For every germ that succeeds in sruggling into life there are a thousand that are lost."

Rather should we observe that "results' and struggles" are the effects of existing life; that souls are entities from all eternity, and are the "things," entitatively, as countless units or individualities of being, without which there is no cognizance of other things, and, as "you can not remove one fact from the universe," the factor of individual life continues.

The trend and evidence of the co-related sciences, in their broadest and best analysis of Nature, prove that there never was a beginning of things visible or invisible; that not one jot or little can be added to or taken from the invisible forces or visible substances of universal nature; that, as certainly as the universe exists and as we exist just so certainly have we always existed, and will forever exist.

Our infancy here is not a mere bundle of atoms, in human form, with a blank scroll for a mind, upon which others may write what our first thoughts shall be. Our baby souls are already inscribed with ancestral hereditary and personal histories, some of which will be revealed here. Many of the qualities we possess have been stored away in the inherent peculiarities of our natures and secret vaults of memory from our use of ancient opportunities. We have many innate ideas and intuitional conceptions not born of experience here, or imparted from associates, which clearly indicate a previous life to this. Parents are but parents of the body, and loving, watchful guardians of the soul of the child, which they intuitively feel is an independent spirtual entity, having its own inherent facuities of feeling and intellect, inalienable rights and accountabilities.

There could never have been a time when there was no intelligence to plan and instruct, and also to comprehend and construct. Inactivity could not have become active, without inherent force or energy applied. Nothingness would have forever remained nothing.

There is no sweeter hope than that we shall live again and always; again as children of the precious past, as lovers of the long ago, as parents of the darling tots that have made our hearts radiant with holy joy, to be repeated again and again in the endless ages of the Forevermore!—T. S. GIVAN.

NATURE KNOWS NOT ETERNAL FORMS

(By Otto Wettstein).

Tyndall said: "Matter is not that empty capacity which philosophers and theologians have pictured it, but the universal mother, who brings forth all things as the fruit of her own womb. Nature is seen to do all things spontaneously, without the meddling of the gods."

In final analysis nothing exists but matter in its inumerable manifestations. Matter is force, force is matter. Nature consist simply of matter unbiguitously and and synchronically operative throughout infinite expanse. Science seeks and finds in the inherent physical and chemical qualities or potencies of matter the source of all cosmic activity and organic life. Absolutely no extraneous agencies, fashioning worlds, constellations, mice or men have ever been discovered by telescope or microscope—none needed. **The sole factors producing phenomena are active and omnipresent in the matter constituting the phenoma.** The latter, being infinite in aggregation, this is the only rational explanation. The job is too big for one agent, being mind or of God, unless we posit a huge miracle worker which hypothesis however leads deeper and deeper into the labyrinth of mystery—and then argument ceases.

Nature is like a great Kaleidoscope in perpetual motion—its forms ever changing, the scope ever the same.

There are no eternal forms of matter, Man is a form of matter, hence not eternal. Though the crowning work of nature he must humbling submit to the inexorable edit of his environments, viz., that which begins must end. Nothing persists, all forms of matter are transcient, except matter in is elementary form.

When men, flowers, trees and cosmic bodies are "created' this is true only in a restricted sense. These are not creative but simply formative processes—pre-existing matter assuming other forms. When the "White City" was created in 1898 not an atom was created—when Chicago was laid low in ashes not an atom was annihilated. Forms of matter changed, but their constituents survived. As wood, stone or metal is needed to build a house or temple, so the physical structure is a necessity to fashion a man. And as the house is no more when destroyed so man ends when his organism, which made him a man, is no more.

Let us stop fooling ourselves, and seek the truth no matter where it leads.

"Oh threats of Well and hopes of Paradise!
One thing at least is certain—this life flies.
One thing is certain, and the rest is lies:
The flower that once blown forever dies."

The Indian takes his dog to heaven; the palefact sends his brother to hell.

When a man prays one day and steals six the Great Spirit thunders and the evil one laughs.

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OBJECTS:
The Complete Separation of Church and State.

BY WHICH WE DEMAND

1. The Taxation of Church Property.
2. The abrogation of all laws favoring the observance of Sunday as a holy-day.
3. The cessation of appropriating public funds for sectarian purposes—for chaplains in our army, navy, legislatures, and other State institutions.
4. The abrogation of the judicial oath in the courts and in inaugural ceremonies, and all other legal recognition of religion, such as religious festivals, and days of thanksgiving and prayer.
5. That no diplomatic relations be established with the head or official authority of any church or religion, nor that the God or Savior of any religion be incorporated into the Constitution, nor other violation be made of Article I of the Amendments to the Constitution.
6. The abrogation of all laws, whatsoever, granting class privileges.
7. The freedom of speech and press.

METHODS:
The Organization into a Political Body.

[illegible] WHO MAINTAIN THE PURELY SECULAR CHARACTER OF THIS GOVERNMENT—

1. By defending the freedom of speech and press in local courts and before legislative bodies.
2. By likewise resisting all encroachments of ecclesiasticism upon the State.
3. By uniting with and assisting individuals and societies of whatever creed or party, when unjustly persecuted for religious and political expression or belief.
4. By preventing the corrupt reign of monopoly and partisanship through Direct Legislation by the Initiative and Referendum.
5. By advocating equal rights and justice to all—giving women an equal voice in all governmental affairs, and by all other practical and legal methods, maintaining personal liberty, just economic conditions, and all other essentials upon which a secular and free government must rest.

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THE BLADE'S LETTER BOX

Otto Wettstein—Many thanks for the compliment extended. There are circumstances over which men have no control. Besides, instrusion is not a happy faculty to cultivate.

Joseph Coulter—There was no doubt about Shelley's atheism. He could not have recanted on his "death bed," because he drowned while yachting off the coast of Italy.

William Bishop—Your article was too long. We did not have space enough to publish it. Condense your letters.

John Lally—Thanks for clippings. Such items are always useful.

Edward Baker—Address Mrs. Josephine K. Henry, Versailles, Ky., and enclose 25 cents for pamphlet.

John Benbry—We deal with the matter you send on Editor Moore's death in an editorial in this issue. Editor Moore said nothing of the kind.

John Kastenhuber—Mrs. Moore is a Freethinker and has been for years. She did not say: "The family hopes so."

Blade goes to New Zealand.

Wellington, New Zealand.

Dear Brother Moore,

You will doubtless remember me as being formerly of Petaluma, Cal., and one of your subscribers. I have at various times sent clubs of subscribers to you from that place.

I am now traveling quite extensively throughout New Zealand and with a watchful eye ever on the good work you are engaged in, and finding many good people out here anxious to deliberate themselves and others from the mental bondage that has long held them in subjection, I have made up a club for you which will be forwarded by Mr. Allen, of Christchurch, New Zealand.—JOHN MASON.

With The Right Ring.

Huntingburg, Ind.

James E. Hughes,

Dear friend:—Your card to the public in last week's issue of the "Blue Grass Blade" just suited me. Nothing but a pure and honest brain could pen such thoughts. We suggest that you put your picture right by the side of Friend Moore's, in the Blue Grass Blade, that the readers of your paper will have some idea of your appearance. It would be encouraging to other young readers of the Blade to see so young a man, doing such a grand work.

But dear Jim, you and all other Freethinkers ought to get encouragemen from the thought of your having been selected as a grand-juror. It certainly made Mr. Moore feel like shouting, and all should try to live as near a perfect life as Friend Moore has. So live that when nature is done with us, our neighbors and friends will have more respect for our yet living friend's feelings than to say, "I hope he, or she, as the case might be, experienced a change, simply because they may remark a few days before dying, 'Well if I thought there was a God, I would want to thank him for this beautiful day.'" It always grates on my mind, to hear a mother or father say in the presence of their family: "What ever is God's will, is mine." It is too dishonorable, cold and selfish for any one that has a respect for family ties to say: "It is true my mother and father may have uttered those words, but they never meant them.". Why, dear reader, you or I wouldn't stand for the burning of an old Collar boiled, saddle scarred mule over four minutes.

Let us all take courage and try for progress, that we can now see and know Friend Moore made and rally to the support of the Blue Grass Blade.—DONALD D. & W. C. DALY.

Proves His Utterance

Earlington, Ky.

Mr. Jas. E. Hughes,

Dear Sir:—The sad news of our Dear Editor's death was no surprise to me, as I have expected the worst since his first attack, yet hoping he would live to share some of the honors he has gained by his many hard fought battles. We will all feel his loss, yet I cherish his cause. I extend my sympathy to his family, and my best wishes for the future of the B. G. B. by inclosing $1.00 to move my date to March 1907.—F. B. SISK.

From a Sincere Heart.

Ballston, Oregon.

Dear Brother Hughes,

I see our dear Brother Moore is at rest, and to his sorely grieved loved ones, I send my heart's sympathy. May they take a friend's advice, weep not for your loved one is at rest, and remember the good he has done. He built greater than his nature. His body will pass away. But his good name and noble deeds and great and heroic efforts in behalf of a priest-ridden people, will endure as long as time goes.

So Brother Hughes keep the dear old Brother's picture in the paper as it is. I would suggest your picture put in the paper right under our dear friend's picture. The words just as he uttered them. You shackle American liberty, not me—(and also) under the circumstances, I am proud to be a convict's wife.)

The grandest speech from woman's lips, I do think. I will send another dollar soon.—C. SEARS.

Wept as he Wrote.

Fairmont Spring, Kootenay, B. C.

Mr. Jas. E. Hughes.

How my old heart throbs in sympathy for Bro. Moore's family. Good Bye; Good Bye,—Bro. Moore, Rest! Rest.

I am older than he was, but I still live. I bow my head as I write while the tears come down my cheeks. Good Bye;—Brother

SAMUEL BREWER.

Death Does End All.

Now I lay me down to sleep,
While worms eat my heart and brain,
My friends, I plead do not weep,
My sleep is without pain.

While the grass grows on my grave
And I am at perfect rest,
While I have no soul to take,
I am done with all distress.

Eternity is my home,
My deeds a short time may last,
Heaven nor hell will I roam
I am dead the dye is cast.

Flowers may grow from my dust,
I may feed the roots of the trees
My body will go to rust,
But I'll have no thoughts to grieve.

In death my force is not spent,
My substance will all be here,
Only thoughts will be absent,
I will not think, hope or fear.

WILIAM JUNKER.

Concord, N. C.

Like a "Sting" It Came.

Mr. James E. Hughes,

Dear Sir and Brother.—Like a sting has come the news of Dear Old Brother Moore's death. How I longed to meet him personally, sometime, but now it is too late. How we will miss his writings in the Blade, his wit of humor; but we hope with sincerity, that the Blade will still move on, cutting its way through myths and superstition. You can still depend on Dear Mrs. Henry and J. B. Wilson, the latter who has our heartfelt sympathy for the loss of his little girl.

Wishing you success with the Blade I beg to remain Yours in the same cause.—CHAS. H. FELTEN.

Emphatic and Forceful.

Mound Minnesota.

My Dear Mr. Hughes.—I commenced taking the Blade about five years ago, and wish to say that the number dated March the 4th, 1906 is the best number that ever came to me!

I like editorial writing myself, especially if it is put as you put it.

You say that some are stopping the Blade because Mr. Moore is no longer editor! I wonder if they think that a decent way to honor a dead friend.

I intended to stop it on account of that little quarrel I had with Mr. Moore about Rockefeller six months ago, but I'll be d— if I stop it now.

Of course, I may not take it long as I am four months older than Mr. Moore was, but I will take it as long as I can and don't you forget it—DR. SCHUCK

Likes The Improvement.

My Dear Mr. Hughes,

Allow me to congratulate you on the great improvement of the "Blade" of March 4th. There is only one error in it. You should have cut out the ridiculous club rates at 50 cents. There is no one able to take a paper at all who is not able to pay $1.00 a year for same. But it is never too late to mend, so cut it out and then stop all subscripion at the end of the year. Wishing you success, I am,—J. F. B. LILLARD.

Harrodsburg, Ky.

Wants a Better Picture.

New York.

My Dear Mr. Hughes:—I wish you might be prevailed upon to substitute that beautiful and accurate picture of Mr. Moore which is printed at the head of the last column of the first page of the Blade of February 18. The picture that has stood so long is worse than a caricature of the man. It no more indicates his intellectual qualities than would a picture of some other man who never saw Mr. Moore. It has always been a surprise to me that Mr. Moore was contented to have himself represented by such a cut as so long stood at the head of the first column of the Blade. You will at least please one reader of the Blade if you will consult a few of his many readers on this subject, such as Mrs. Josephine K. Henry, Dr. Wilson, Dr. Bowles, and some others.—E. B. FOOTE.

From Watson Heston's Widow.

Carthage, Mo.

Mr. Hughes,

Dear Sir and Friend—This is the first opportunity I have had to write to you, I certainly regret very much to learn of the death of Brother C. C. Moore. Give my sympathy to the bereaved family. I can sympathize with them to the bottom of my heart for it is but a short time since I lost my dear companion.

I see also that Dr. Wilson has lost his little girl, the only child. Oh, how sad this death is for the living. I have lost a husband, a sister, a brother, a nephew and a cousin in less than a year. It seems that trouble never comes singly, I certainly have had my share.—MRS. LOTTIE HESTON.

The Kind That Helps.

Ashland, Ky.

Friend Jim:—After so long a time you will find enclosed my check for $8.00 for which you will send the Blade to the following names.

I am well pleased with the last issue of the Blade. We all miss our old friend and leader C. C. Moore, but you know it won't do to give up. We must all work the harder to keep up that which he so nobly fought for. Wishing you all the success in the world, I am your friend.—BANNING GRAY.

Ought to Have Lived Forever.

Athens, Ohio.

Mr. Jas. E. Hughes:—For the inclosed dime please mail one copy of the Blade of February 18 to Mrs. J. T. Horner, Fincastle, O., and tell me two or three copies of the same issue.

I believe it is taken for granted that all of the Blade's subscribers very much regret the demise of our great champion.

O, how we would like to have had him live on and on even for centuries that he might rejoice with future generations in the ultimate triumph of the great principles and beliefs as he saw them with the eye of reason instead of faith. But Nature's laws are inexorable, and many yet, perhaps, are the Galileos and Brunos, who never will live to see the world enjoy the fruits of their labors.

Let us labor on in the enjoyment of what liberties we have, ever hoping that some sweet day the world will have outgrown all its Santa Claus fancies. May the influence of C. C. Moore the Infidel, extend in a geometric ratio annually until all mankind become rational in matters of religion.—CHAS R. KIMBERLY.

Goes Right to the Spot.

Beebe, Arkansas.

I see my time is up for the Blade, but I have no notion of having it stop because good old Brother Moore is gone. I knew Brother Moore. I once spent a day with him in Indianapolis, and I thought him a grand old man. Let us now turn our attention to the living and go on with the good work of Freethought. I am glad and proud to know that the Blade has not gone down in size and quality, to my mind the Blade of March 4th was the best for Freethought that it has been for years. Brother Hughes has gone at the clergy with a sharp pen and I am glad of it. He places argument that makes the Christian wonder why he can't answer it.

That "Cain, A Mystery" makes the Christian have less faith in his god and is worth more than Jim's weight in gold, I read that to a Christian and he said: "I never thought of that before."

That kind of argument is for Freethought. It makes the Christian stop and ponder and lose faih in his cruel creed. Brother Hughes strikes straight and causes thoughts to arise. While I admire all of our Blade writers, I can't see that any of them write any better for the cause than Hughes. I only wonder that he has not turned his pen loose long ago. Here is my dollar with good fellowship for the Blade and all its friends.—G. B. Wyatt.

Blade's Future Bright.

Muncie, Indiana.

Friend Hughes:—The last issue of the Blade is superb in every way. You are the right man in the right place and the future of the Blade was never so bright as it is to-day. T. J. BOWLES.

Encouraging Talk.

Stinnett, Ky.

Editor James E. Hughes,

Have just read the issue of the Blade of March 4th and want to give my word of encouragement. If you remember I sent in my one dollar for renewal just after the death of my dear friend Moore. At that time I felt like the Blade could not be the same without Brother Moore for I confess that he was my favorite, but sent my subscription to help the cause that I knew he loved so well.

Now I wish to say that after reading the two last issues can safely say they are as good as the best, in fact they have the ring of ten years ago, when I first began to read the Blade, and especially the Editorial note, "Open for Argument," is done to a Queen's taste.

Wishing you success in your new effort, I remain yours. Fraternally.—WADE H. MORGAN.

THINKING.

(From Cincinnati Enquirer).

The highest prerogative of a man is to think, and it is in the sphere of thought that his highest capacity is exercised. Not only so, but it is what he thinks, rather than what he does, that makes him what he is, and it is uniformly true that as he thinks he will act. "As a man thinketh in his heart so is he."

A great majority of people, either from not realizing the importance of controlling their thoughts or from incapacity of will, allow them to drift aimlessly from one subject to another and to dwell without restraint upon things which should be systematically excluded from the mind. The first step in character building is for a man to take control of himself, not merely to the extent of making his outward acts conform to legal and conventional standards but such control as to enable him to direct the current of his inner life. This can be most successfully done by beginning with what may be called a generic choice. We find ourselves in a world where there is and always has been unceasing conflict between good and evil, between forces and tendencies which make for the promotion of what is higher and lower in our natures. The high privilege is given to every man of saying, with the whole force of his will, "I choose and resolve for the term of my brief stay here to be on the side of all that is good and uplifting;" or he may deliberately make the opposite choice, as some have and do, saying "evil be thou my good; or he may, with the majority, without consciously taking sides, leave himself to drift, to think and act mainly from the impulse or influence of the moment. If he makes the fundamental choice the control becomes much easier, each minor act of will and exercise of thought falling into natural relations with the determining one and conforming their color or add character to it.

Even when such a choice has been made it requires constant vigilance and exercise of the will to conform to it. Every mind is open to suggestions, and the same causes excite similar thoughts in all minds, but the thought consequent upon the suggestion may enter and be welcomed, or rejected, and dwelt upon until it is very certain to result in action, when opportunity presents itself, or it may be resolutely turned out of the mind the moment it has entered, which makes it less likely, each time it is so dealt with, to return. It may be safely said that no deliberate crime was ever committed that had not been gone over and over in secret thought, where it might have been smothered. "Nemo fuit repente turpissimus." As of crimes, so of good deeds. Pope says: "And what he greatly thought he nobly dared."

Not only is it thus made apparent that the will lies back of all moral character, its general attitude being determinative and its constant right exercise formative, which makes a man responsible for what he is, but on it also chiefly depends a man's intellectual standing. If he so exercises his will power as to be able to concentrate his mental faculties on whatever work he has in hand, and thus steadily trains and strengthens them so that they yield ready obedience to his demands his mind will become a more useful and effective instrument than the highest genius without direction.

The poet says, "My mind to me a kingdom is" and it is in that kingdom that we find our true lives. There we are free, though bodily chained in a dungeon, to soar beyond the stars. Our bodies may be confined against our wills, but if our thoughts are enslaved it is with our own consent.

In the control of our thoughts no better rule has ever been laid down than by Marcus Aurelius. He says: "We ought then to check in the series of our thoughts everything that is without a purpose and useless, and a man should use himself to think only of those things about which, if one should suddenly ask what hast thou now in thy thoughts, with perfect openness thou mightest immediately answer this or that."

TWO KIND OF ANARCHISTS.

(From Cincinnati Post).

At Toledo a glassworker, with more mouth than sense, has been cursing the American flag and hurling anathemas against what he terms a "debauched Government."

Because this Anarchist with loose springs to his jaw chances to be President of a labor union, a lot of unthinking people might suppose that he voices the sentiment of union labor.

He voices only the shallows of his own brain. Anarchism has no more to do with the principles of labor unionism than atheism has, or voodooism.

Men of this sort are abnormal growths—diseased excrescences—such as crop out only at the two extremes of the industrial system.

At the one extreme is this Toledon, with the Mosts and Goldmans, and at the other the Rockefellers and Morgans—all despising government and defying law, differing in methods, but alike in spirit, and alike divided from the interests and sympathies of normal mankind.

The multimillionaire who buys legislation, or bribes courts, or evades process-servers does not need to mouth his contempt for government; he expresses it only too clearly in his action.

Let us not allow attention to be monopolized by the anarchy which is mostly noise. The unspoken and unspeakable anarchy at the other extreme is the worse of the two.

The few who through inordinate greed and cunning use the Government as a tool by which to extort their millions from the toiling many, are not letting their anarchistic steam blow off at the safety valve of speech, but are carefully directing it into the silent cylinder and making it a steady, incalculable force for evil in every phase of the national life.

To the one class of Anarchists government is a tool; to the other it is a club.

The great mass of the people, to whom it is neither, but a protection to good order and thrift, can recognize the two classes only as common enemies.

The labor union official who belches anarchy no more represents the sentiment of labor unionism than the multimillionaire who practices anarchy by defying law and evading processes represents the methods of this country's vast honest body of business men.

These diseased growths which have cropped out upon labor unionism and upon business practises are alike hideous and hateful to both. Each suffers from it like a man with a cancer.

It is well to remember that the anarchy at neither exreme could exist but for fault in the government. If government were all that it ought to be, no man, or set of men, could use it as a tool. And none could regard it as a club.

When the powerful, cunning, practical Anarchists at one extreme have been whipped out of their advantage, the noisy little fellows at the other end may be easily hushed.

SELECTED FROM AN EXCHANGE.

The following from the Peoples' Press, of Chicago, will be found of interest to those who still believe the Edenic story of the temptation and the fall. We had not seen the news item referred to but the comment is fully worthy of reproduction.

Rev. F. C. Bruner in his last Sunday's sermon, at Oakwood Union church, in speaking of "Pulpit Decay" and the present shocks to the faithful, from the Peoria to the Waukegan men of God, said:

"It must be admitted that the temptation of the pulpit is great. The devil never fails to go to church, even get into the pulpit, sit among the elders and deacons. He still will have the audacity to come to the preacher's study, especially when it is in the church. It always has been so. The Bible tells us, 'When the sons of God came together Satan came also.'

"The pulpit has had its Waterloo because the physical man never has known proper discipline. Nine times out of ten the pulpit has tumbled with a crash into the black mud of licentiousness in mixing with silly women. She has got as much in the way of the Christian pulpit as any agency; she may be innocent in the start and anxious to assist the pastor in the kingdom of God, but she made the mistake of her life when she visited him in his study. We have known in the past twenty-five years some brilliant and seemingly pious pulpit men tumble headlong pitward, and the chief cause was a woman."

The above ought to show woman what use the church has for them. After plucking the female geese for a living this Reverend blames women for every dirty trick done, from eating apple in God's garden to the debauching of school boys by the recent divine (see daily press). We agree that woman may be the cause of much of man's troubles, but where one pastor is ruined by women a thousand women are ruined and betrayed by pastors. Yet, women uphold and support and defend their clerical seducers and traducers.

DEATH OF A NOBLE MAN.

Another friend of the Blade, one who has stood by it in stress and storm, has gone on that long and lonely journey, the steps of which are never retraced. One by one nature causes them to give them way and put down life's burdens.

Nathan Reed, a subscriber to the Blade over several years, has gone. He died February 23, at Greenfield township, Indiana. We give the following account of his career taken from one of the newspapers published at his late home:

"Mr. Reed was born, lived the greater part of his life and died on the farm on which his father (one of the earliest pioneers of northern Indiana) entered from the government. For several years his health had been gradually failing and the disease finally developed into a very acute form of stomach trouble, terminating in death at the end of only ten day's illness.

During his sickness, he was very patient, bearing his troubles without a murmur and very solicitous for the welfare of those caring for him. He said: "I never cared to be an old man, but I would like to live three or four years longer. I hate to leave these little grandchildren while they are so small. I may have spoken a little harshly to them sometimes, yet I loved them just the same." He remained steadfast in his convictions to the end, never waivering for one moment from the belief to which he was sincerely devoted all his life. He retained consciousness until the very last moment, gradually drifting away into the last quiet sleep.

During his life time, the deceased held many positions of trust and never did he disappoint those who put their trust in him. For several years he filled the position of township trustee of his native township most acceptably to the people and during the later years of his life he was called upon frequently by his neighbors to act as guardian or as administrator of decedents estates. His uprightness and honesty always insured the most faithful services in these positions and he was so conscientious that he would barely take more than his expenses for the services performed.

Hon. John W. Hanan, a close friend of Mr. Reed's for twenty-five years, and Dr. Ferguson, who had lived a neighbor to him for a long time, were asked to give addresses at the funeral. Mr. Hanan dwelt at length upon the man's character and the strong qualities that did so much to help his community. Among other things he said: "But we who knew him best have stopped for a moment beside our silent comrade. At such a time it is not meet to engage in petty criticism. Silently, with closed eyes, let us spread the mantle of charity over spot and blemish and scar and defect, but let us reverently lift death's linen from the face of rugged honesty and the great warm heart of love. 'By their works ye shall judge.' So by his works, let us take the measure of this man."

There is nothing so eloquent as a rattlesnake's tail.

No Indian ever sold his daughter for a name.

NOTE REDUCTIONS.

Hampden: 18 size, "Special R.-Way," 23 jls., $26.00; "New R.-Way," 23 jls., $24; "John Hancock," 21 jls., $20; Deuber Watch Co., 21 jls., $17; same 17 jls., $14.

Elgin: "Veritas," 23 jls., $29; "Father Time," 21 jls. $22.50; "B. W. Raymond," 19 jls., $20; "B. W. Raymond," 17 jls., $18.50.

Waltham: "Vanguard," 23 jls., $29; "Crescent Street," 21 jls., $22.50; "Appleton, Tracey & Co., Premier," 17 jls., $18.50; same, not "Premier," $16.

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Editorial

(Continued from page one).

a jesting way, and it is pounced upon as a delicious morsel to be handed from pulpit to pulpit throughout the length and breadth of the country. Such a theme has long been a popular one with the clergy and they have invariably used it to frieghten the poor, timid birds in their flock from feeding upon the grains of truth.

History records but few recantations made by any Freethinkers of prominence. There are cases, however, where insincerity in an adherence, of professed adherence to Freethought has been followed by an alleged change of heart. Reference might be made to Jos. Barker in America and Geo. Bishop in England. Both were Freethought advocates, men of an apparent brilliant mind, yet both abandoned the cause of Freethought and undertook a Christian propaganda with equal intensity to which they had previously advocated Freethought principles. Reasoning from cause to effect the change in both cases can be well understood. Bishop got a fat job in the Church of England and Barker was made the recipient of numerous Christian gifts while on the verge of starvation in Nebraska.

For years the clergy gave their attention to Paine and Voltaire, but the assertion that either of these recanted is too threadbare to need refutation. The old arguments have been worn to a frazzle and it is impossible to patch them up again. Christians, in late years, have professed to see in the oration of the late Col Robert G. Ingersoll over his brother's grave, an alleged change of heart, unmindful of the fact that following its delivery he undertook to lecture all over the country on Freethought topics with the same ardor and sincerity that had characterized his previous efforts. Nor is he alone in these Christian slanders for the followers of Christ have ghouled their way into the graves of numerous other Freethinkers and professed to have heard them call upon the name of Jesus.

It was not to be expected that the late editor of the BLADE would escape this crusade of Christian calumny. Since his lamentable death we have received numerous clippings from newspapers, sent to us by friends and subscribers, which purport to quote his last utterances and make him call upon the name of God. This has induced glaring headlines printed in large, black type, with a picture of Editor Moore, in which it is said:—

"MOST NOTED INFIDEL SPOKE GOD'S NAME BEFORE HE DIED."

And the paragraph in the alleged news item goes on to say:—

"Whether he accepted the existence of a God before he died is not known. His wife says the family hopes so, as he had said not long before he expired, 'What a beautiful day! I want to thank God, if there be a God, for this beautiful day and all that He has done for me."

Never was there a greater outrage perpetrated by man upon his fellowman. It would be the same to designate the author of that fake as being merely guilty of telling an untruth, he is untruth and in fact a common, every day liar. Mercenary motives may have inspired it but the man who first gave that lie to the press for publication has less conscience or honor in his make-up than an oyster and as deficient in moral backbone and decency as a banana.

In a dispatch sent to a Cincinnati paper by a Lexington correspondent concerning Mr. Moore's death it was stated, in substance, that the friends of the deceased were wondering whether he had died "with a prayer upon his lips, or a curse." Another fake of the first water and another slander upon the name of the dead.

Readers of the BLADE may rest assured that Editor Moore died just as he had lived, true to his honest convictions, true to his home, to his family and his friends. He did not call upon the name of God or mention the name of God in any manner. It is doubtful if he ever thought at all upon the subject in his last moments. Neither is it true that "his wife said the family hopes so." The family did not hope so and Mrs. Moore sharing with her distinguished husband a belief in Freethought, she could not have said so, and the family never expressed such a wish. Mrs. Moore gave denial to all such rumors shortly after her husband was buried.

Further it was not necessary that Mr. Moore should have died with either a prayer or curse upon his lips. Disbelieving in a personal God who could and would punish or reward humanity for deeds done in the flesh and entertaining no regard for the Christian form of faith, he could not have prayed. On the other hand it does not follow that because a man refuses to pray that he must necessarily curse. It is safe to say that Editor Moore never uttered a curse in his life. Less reason was there for him to curse as his life was drawing to an end.

Such reports are as flimsy as the alleged miracles of Christ and are of as much value to mankind. The end of Mr. Moore's life came as calmly and as peacefully as a summer night in June. He did not dread death, but felt the pain of an eternal separation from those he loved and who loved him. The consciousness of a human duty done and a human work acheived gave an orient coloring to the mists of death, more sweet and grand for him than all the expected glories of the New Jerusalem taught by the fanatical followers of Christ.

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When reduced to its last analysis the only claim the clergy have to public support is based on the presumption that they promote the natural welfare by keeping God in a good humor. Should the deity contract a case of sulks an extra liberal cash collection will usually bring him around all right. Sometimes it takes the imprisonment of a Freethinker or two to do the business and when they could get a man like the late C. C. Moore in limbo then the Lord gets actually gay. Dire predictions are made if these small sacrifices are not forthcoming and if the predictions fail to materialize then we are told the immutable has changed his mind, the Lord hath repented himself and given heed to the protestations of the clerical hurdy gurdy that he was not doing the proper thing. What a miserable conception of the creator.

* * * *

Christian advocates condemn science because it is not yet made perfect and point to its changing theories as proof of its fallibility. The same kind of argument would also condemn music because of an occasional discord and banish the sun from on high because of its spots. Every religious cult is but a more or less crude expression of a people concerning matters religious, the poor garment with which finite man would clothe infinity. All history, sacred or profane, contains many fables amid the truths they record that even the satire of Cervantes was sorely tempted. No, indeed, science is not yet perfect, and what is more it never will be, but it has done enough to scatter the foolish fables upon which the entire Christian religion has been built.

* * * *

CHOOSING A PROFESSION?

Lexington is a city of schools and colleges. Its exceptional educational opportunities have caused it to be denominated the Athens of the West. Here hundreds of young men and women are graduated every year and most of them are sent into the world to struggle as best they can for existence. One very naturally wonders what becomes of them after they leave the college and could we still follow them their lives might form an interesting study. They cannot all be successful. Numerous failures must be counted among them. Doubtless many of them find out when too late that a college education alone is not enough to insure a livelihood. Then comes the disappointment.

If a college educated youth is to succeed in the world his first and greatest requirement is power. It does not matter how much he knows or how much talent he may have, if he has not the ability to transmute his acquirements into practical power, he will become a failure. This age is one of hard, practical common sense. Theories do not avail. The great business world does not ask, "What do you know?" but "What can you do?" "Can you make use of what you know?" In other words the world wants men who can do things, not dream of them or indulge in theories concerning them. If the student has learned to think in practical terms, if he has used his college experience as a grindstone to give edge to his faculties and sharpen his mental powers; if his education has been a calling out, or an expansion of the forces within him, and not a mere stuffing or cramming process, the world will not keep him waiting long for a place. The world wants men of action, men who can step out from the crowd and lead instead of following.

The first years after graduation mark the dangerous period in a young man's life. In the majority of cases the graduate is generous and susceptible. He has faith in men and institutions; he is optimistic and does not realize how quickly contact with hard facts and actual conditions will tend to harden him, to lower his standard and dwarf his ideals. He has not learned to fully appreciate the demoralizing, brutalizing influence of a mere money-making career, which strangles all the finer instincts, dries up the sympathies, dwarfs the growth of the higher self, marbleizes the affections and crushes out of life all that goes to make it strong. At such a period in his career he is unable to realize that the highest character cannot be developed under a low and sordid aim.

One of the greatest questions a human being is ever called upon to decide is the choice of a career. In the selection depends one's entire character and destiny. No man can afford to choose an occupation merely because there is money in it. He must learn that the highest success is not living-making, money-making, or fame-making, but man-making, woman-making and character-making. Manhood and womanhood overtop position, wealth, vocation and titles, and are grander than any career.

"He who steals my purse, steals trash," that is Shakespeare.

"He who filches from me my good name, etc.," that is nonsense. Reputation is but the ephemeral dew on character's everlasting gold. Don't measure everything by the standard of wealth or fame. Don't start out with the idea that poor and obscure men and women are necessarily failures. The brother, or sister, or perhaps, mother, who remained at home to earn money for a living and to pay your college expenses may be a far greater success than you can possibly be considered.

It is not spectacular achievement that tells; the work of the world is done by toilsome plodding. A genius, in the ordinarily accepted sense of the term, is so seldom that it would be safe to eliminate him as a factor in human progress. The men that do things are those who have a genius for work.

* * * *

Do you like the new appearance of the Blade? Do you enjoy reading it? If you do, might you not have a friend who would enjoy reading it also? Hand him a copy. In time he might become a subscriber and you help the Blade and the cause of Freethought at the same time.

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Is it not wiser to long to live for something, instead of living to long for something? The world needs men of action, men of strength, men with the will to dare and do. When the crowd sees a man boldly pushing to the front it steps aside to allow him to pass. It's the man who gets in front that wins.

THE ABODE OF GODS WHOSE SHRINES NO LONGER BURN.

The light that shines from Reason's forum, the battering force of logic, the indisputable truths of modern science which successfully demonstrate the immutability of natural law, precluding the miraculous, have made serious inroads upon the Christian faith, and to such an extent that there are abundant evidences on every hand of a general "spiritual unrest" permeating every Christian sect.

These signs multiply daily, says the Saturday Globe, of Utica, N. Y., and it declares that the enlightenment of the age is disatisfied with dogmas which were accepted without reservation, even a generation ago, and this enlightenment demands that the creeds be so amended as to conform to the liberality of the times. Continuing it says:

"The Episcopal church sees in higher criticism a way to meet this demand. In brief, this criticism is to harmonize the contradictions in the Bible, to expunge miracles which have dubious claim to the supernatural and to retain those which are supported by reason and the strongest of proof.

"Presbyterianism is gradually dismissing doctrines long held sacred, the most repugnant of which is predestination, which is abhorrent to the rising generation of the communion, and is otherwise setting itself abreast of modern thought.

"Methodism is relaxing its devotion to beliefs long dear to its heart. The latest evidence of this is that its oldest and most conservative university, Pepauw, at Greencastle, Ind., has ordered the study of the Bible to be optional where heretofore it has been obligatory. No denomination has exceeded the Methodist in devotion to the good book or been more insistent upon its reading whenever possible. This departure has awakened widespread attention and proves that in the most orthodox of denominations unrest is at work upsetting long cherished doctrines.

"The Baptists find their adherence to close communion prevents the church from allying with itself a large following who are not members and who believe the sacraments should be open to them by virtue of attendance upon and belief in the church, and further, in aiding in its maintenance.

"The Lutherans, like the Catholics, are so satisfied with ceremonials that the agitation for a modern interpretation of scriptural pronouncements has made only slight headway.

"Singularly, a few perceive in this dissatisfaction with old-time dogmas the seed out of which will spring Christian unity. On its face little evidence of such an eventuality looms up but spiritual reforms take unlooked for courses at times. The religious conscience is changing to-day as it never has before under tranquil influences and the temper of even intellectual churchmen is to doubt that which does not accord with reason. Holding to this, they want to bring the church nearer to the Rationalism of those outside the fold in order to win them over, and, at the same time, to put at rest the fears which beset them on occasion. They look upon evangelical adherence to revelation as being the great and primary cause of backsliding and of swelling the millions outside of pulpit influence. They believe its most repellent doctrine, that of endless punishment after death, is the largest contributory cause in driving people toward infidelity and in fortifying the position of those who have long defied the invitation to come into the church.

"Evolution in belief is looked upon with intense disfavor by a large class of Christians. This element not only believes the principles is mischievous but that its acceptance will not bring back any considerable number to the fold. The contention is made that if revision is conceded it simply begets doubts in the minds of the orthodox and no matter how far the excision is carried it will not satisfy those demanding the overhauling of the Bible. So neither side can profit by the departure. Nevertheless the revisionists hold fast to the idea that the Bible must comport wih reason and only by doing so can it be a consistent guide to salvation—one which will appeal to the intelligent conscience by striking out supernatural narratives which discredit Christianity and which furnish its foes with a club to beat down the cause of religion.

"Higher criticism has a large clerical following, strange as it may see. The men who have studied the subject more than any other class ,who are actuated by the highest motives, believe the time is at hand when something must be done to check the growth of unbelief, to present doctrines which can be conscientiously accepted by the enlightened and which in turn will prevent thousands from lapsing into indifferentism or worse—the complete rejection of the message from on high."

* * * *

GOSPEL OF COMMON SENSE.

Although the most persecuted, and in some countries the most despised, among the people of earth, the Jews are the most liberal, the most progressive and tolerant of the rights of others. True, indeed, they had their age of savagery and their epoch of barbarism before reaching the golden era of civilivation. Years upon years of captivity and slavish subservience had converted them into a band of marauding guerrillas. Compared with Joshua's murderous Jews, the Huns who followed Attila were avatars of mercy, and the Sioux who trailed with Sitting Bull were Good Samaritans.

With but a casual perusal of the Bible and a comparison of the crimes committed by the Kurds in Armenia with those perpetrated by "God's chosen people" in Palestine, will prove that the followers of Allah are but amateurs in the art of outrage. Doubtless, any other people, brutalized by centuries of bondage, then turned loose without country or government, with only ignorant prophets for guides and avaricious priests for lawgivers, would have become equally cruel and would have adopted a deity equally devoid of mercy and a stranger to justice. The god of a people is, and must of a necessity ever be, a reflection of themselves, an idealization of their own vices and virtues, a magic mirror in which, Narcissus-like, Man worships his own image. To assume that the Bible which relates the excesses of a nation of semi-savages, is inspired, is a damning libel of the deity they worship.

All this, however, was in the barbarous past. Things have changed. With that keen perception and conception which characterizes the Jews they have become one of the grandest people that ever dwelt upon the earth. A more intellectual and progressive race is unknown to human history.

Some time ago an instance of this was given in the public prints. Rev. Dr. J. Leonard Levy, pastor of the Congregation of Rodeph Shalom, in Pittsburg, delivered an address upon the subject of the "Gospel of Common Sense." Save for his theological sandwich the address is a beauty and to supply our readers with a view of this man the address is given below. Were there more preachers like him the world would be better for it. He said:

"Common sense is the rarest sense used by man. Evers nonsensical and absurd explanation is sought for facts of the universe and the phenomena of existence before a common sense view is considered or accepted. A reference to history will show that mystery and might have held longer sway over man than common sense. This view is not surprising when we remember that it has been the policy of the dominant party in church and state to keep the people ignorant, to deny them access to the fountains of knowledge. Quacks, charlatans and clowns were only too often regarded with revential piety, the people licked the hands which carried the whips wherewith they were scourged. But a new day has dawned, the reign of ignorance is over, the era of knowledge is coming, and in spite of evidence that reason is not yet supreme, and logic is still denied due authority, we may see the advance of progressive ideals and a considerable respect paid to a common sense interpretation of conditions as they are, and of things as they ought to be.

"With advance of knowledge there has likewise been an application of common sense principle to the interpretation of religion. The place once given to dogma and creed and confessions and articles of faith, is being invaded by the common sense party. It is being gradually understood that religion is not something mysterious and mythical and mystical, but a yearning of the human soul to get into right relations with the infinite soul; and men, when they are honest, sincere and consistent are beginning to overhaul the nursery containing the broken dolls of ancient superstition, to the end that sound, sane and safe views replace the ancient childish conceptions. It is being shown that religion is a matter for this world, rather than for the next; that it is to modify and influence life here on this earth, rather than to form a life insurance policy for the next; that it is a mode of life rather than a belief; a source of deeds rather than a number of creeds.

"I desire to take this opportunity to give it as my conviction that unless we apply the principle of common sense to religion, as to all other experiences of man, we shall have a rebirth of quackery and charlatans and the fair name of religion will be defamed and its purpose defaced. Every form of superstition resists common sense just as every form of true religion invites common sense. We must show that we have no sympathy with those who crucify honesty between the two thieves, hypocrisy and intolerance, and we must make it manifest that we are not opposed to what people really and truly believe, but only to that which they pretend to believe even when it is contrary to common sense."

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WOULD YOU LIKE ONE?

Suggestions have been made by several of the Blade readers that a memorial pamphlet be published of our late Editor Charles C. Moore. Owing to the additional heavy burdens we have had to assume through his death in order to keep the Blade going we have had but little time to even consider them. Now, however, we are prepared to take the matter up with our friends.

Of course, our readers will understand that we must assume some risk in publishing such a memorial, yet we deem it a duty that is owing to the dead. To make it a success and pay the cost of publication it would be necessary to sell at least 1,000 copies at 15 cents each. If we can get that number of subscriptions we can get the memorial out inside of the next thirty days.

Such a memorial would contain the addresses at the grave delivered by Mrs. Josephine K. Henry, Dr. J. B. Wilson and Hon. Moses Kaufman, with the biographical sketch written by John R. Charlesworth from the Lexington Leader. We would also give a half-tone picture of Mr. Moore and such other matter that would be both interesting and appropriate.

We could sell these at 15 cents for single copies or 10 copies for $1.00. They would form excellent literature for distribution and do a great deal of good.

Now, friends, let us hear from you. If you feel you would like a copy of the memorial send in your subscriptions and we will publish it.

* * * *

From the foundation of the world falsehood has been the defensive weapon of the fool. Assail him with logic and he answers with lies; lash him with sarcasm and he retorts with calumny; impale him on the rapier of ridicule and he deluges you with brutality. These are the tools employed by the laborers in the vineyards of the Lord when dealing with a Freethinker whom they cannot bulldoze.

* * * *

Let us have your order for the memorial pamphlet of Editor Moore. We want to issue at once.